

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, JULY 21, 1910. NEW SERIES VOL. XII. NO. 29

## A GOLDEN WEDDING.

(A. J. Aven).

God moves in a mysterious way, so the human finite vision cannot fathom the depth of divine purposes. We see some called to lay down life's burdens, while still in their youth, and others are honored with a weightier mission, hence God gives them more time here than the allotted three score years and ten.

In 1860 the Rev. Mr. Rohrer sailed for Japan to spend his life in preaching to the heathen. That vessel was lost at sea and the missionary was no more heard from. The question naturally arises, "Why thus?" and the answer comes, "God moves in a mysterious way."

On July 12, 1860, John Lipscomb Johnson and Miss Julia Toy were united in the holy bonds of wedlock. It was their purpose to sail to Japan as missionaries, having planned to sail with their friend, Mr. Rohrer. Owing to an attack of fever Mr. Johnson, the subject of this sketch did not go at the appointed time. In the meantime Virginia had issued her call for troops to defend her borders, and the fighting blood of young Johnson at once came to the surface, and promptly he entered the army as chaplain of the State troops, with the rank of Captain of Cavalry. Never did a more patriotic soul keep step to the Confederate drum beat than did that of young Johnson's.

In 1859 Mr. Johnson was graduated from the University of Virginia, and at the close of the war, he entered the teaching profession. In 1873 he came to Mississippi as Professor of English in the University of Mississippi. It was he who first organized in a Mississippi institution of learning the study of English on a dignified and classical basis. He severed his connection with this institution in 1889 to take the presidency of Mary Sharp College at Winchester, Tenn. In 1891 he accepted the call to the pastorate of the First Baptist Church of Columbus, Miss., which position he held for ten years. At the end of his pastorate in Columbus he moved to Clinton to accept the presidency of Hillman College where he labored most successfully for the next five years. In 1906 he retired from active labors, giving such time as his strength would allow to the service of weak churches. He is recognized by all who know him as a gentleman, scholar and Christian of sterling worth.

Mrs. Johnson belongs to one of the

most intellectual families of Virginia, being the sister of Dr. Crawford C. Toy, emeritus professor of Hebrew in Harvard University. She has a most remarkable ability in languages being able now to read with fluency Greek, Latin and French. As lofty as these attributes are, they are far surpassed by her excellency of spirit and sweetness of character. None knows her except to love her.

Through this half century, this noble couple have been united, not only in the bonds of love, but also in the bonds of companionship based on the similarity of tastes for the higher intellectual and spiritual things. In their lives they have exhibited to the world the high esteem to be placed on soul culture in the home.

To Dr. and Mrs. Johnson were born eight children, five of whom are still living and were present at the celebration of that most delightful occasion to the success of which hundreds of friends throughout the nation joined the people of Clinton in paying tribute.

The high esteem and love in which Dr. and Mrs. Johnson are held were made manifest by the array of beautiful presents received.

Though these good people have lived to so ripe an age, yet their fruitful lives beautifully illustrate the fact that "the advantage of living does not consist in length of days, but in the right improvement of them."

After having been served with the daintiest of refreshments, the guests returned to their respective homes with a higher and a nobler vision of life and with new resolutions to greater achievements.

## SOUL PROSPERITY.

We are often led to wish for certain persons that their souls might have something of the vigorous health that characterizes their bodies. With buoyant, blooming physical health, we see them living unspiritual lives, without religious interest or thoughts of faith and prayer. How great a mistake they make thus to live without piety while God is blessing them with health and vigor of body, and how rich and abundant their lives might be if their souls were as full of spiritual health as their bodies are of vitality.

Here, however, in this epistle of John, our attention is directed to an entirely different case. It is of one who is apparently feeble in body, but of undoubted health and strength of soul. We

know little about Gaius, but what we learn makes us know that he was a man of spiritual life. His soul prospered. He was a man of vigorous spiritual health. The Apostle John wished that his body were as well off as his soul. This is one of the beautiful commendations to be found in God's word. Gaius may have been very ill. He may have been a confirmed invalid. He may have been in a decline. He may have lived only a little while after these words were written, and this letter may have comforted him as a last message before he passed away from earthly life. All of this is unimportant. All that generation passed away about eighteen centuries ago. A few years mattered little to the age of any one. All of those who had only bodily health and no soul life found death an overthrow complete, while those whose souls were alive in faith passed through death up to everlasting life. Of this last class was Gaius.

If we are wise, we shall seek soul prosperity. We shall seek to be filled with the life that comes from God. This is the new birth. This is the life that the Holy Spirit gives. Without this we have no spiritual life. Only to those who receive Christ in faith does there come the power or privilege to be the sons of God. This is the supreme need of men. Nothing else may be compared with this. All temporal or physical possessions are nothing when compared with spiritual life and salvation.

Some of the elements of soul prosperity may be possessed by very many Christians, but some are pre-eminent in the possession of a full-rounded, vigorous, hearty spirituality. Many people have physical health in fair measure, but others abound in it so that they are noticeably vigorous and athletic. Let us strive to be more than barely alive in our religious life. Let us seek that spiritual life be in us and abound. Let us remember that Christ came that we might have life, and that we might have it more abundantly.

One element in such life is great faith. The other graces of hope and love and patience and zeal will be strong and vigorous. The spirit of prayer will be hearty and full of life. We shall spend much time over God's word, much in communion with God and much in his active service. Others will take knowledge of us that we have been with Jesus and have learned of him. Our conversation will be in heaven and our life hid with Christ in God.—Ex.



## OUR AMERICAN YOUTH.

A gentleman of our acquaintance has recently made arrangements for his two daughters to enter a girls' school in Germany. To our surprise he said that it was very difficult to secure admission for girls to the better class of schools in Germany, while English girls are welcomed. In explanation of this state of affairs he alleged that while the English girl is quiet, retiring, domestic, the American girl is likely to be forward, devoted to dress rather than to study, and impatient of wholesome discipline. As we listened to him we thought of numbers of our girls who are modest and unpretentious, love study and fill their homes with sunshine. At the same time we could not help believing that there is some ground for the judgment rendered by those who have charge of these German schools; enough, probably, to justify them in being cautious about accepting the American girls who apply for admission.

No one who loves his country or cares for his fellowmen can view some of the present tendencies in American life without serious misgivings. It is a small matter that some school in Europe declines to admit American girls, but if it is true that our girls are less womanly, more devoted to the poorest things of life than are their sisters across the ocean, then we are challenged to give the matter earnest consideration and to seek for causes and remedy. Men who are far from being pessimists are profoundly alarmed by certain tendencies in our national life. The much-heralded "ethical revival" which has resulted in sending a few hoodlums to jail, in victories for the people in some elections, in a stronger interest in municipal and national righteousness, will not be of permanent value unless it affects those whose characters are being formed as well as those who have come to maturity. It is not enough to send grafters to jail; we must stop producing them. Prevention is better than cure, formation than reformation. The hope for radical betterment of social and political conditions rests with the young.

Just what is it about our young people that causes apprehension? They are impatient of restraint. Probably that charge would lie against any of the youth in any age and in any land. But in America we have come to have a disregard for law, the effects of which are clearly seen in our children. Not only do we indulge in mawkish sentimentality and sheer drivell in our discussion of the proper training of the child, alleging that the child must not be restrained but allowed to live out its own tendencies, but the open disregard for law on the part of parents bears fruit in the lives of our children. Parental neg-

lect also contributes to the same result. Men are immersed in business and women in clubs and bridge whist and social duties. Children are left to the care of hired servants or to go and come at their will. The result is that the child's will become the only recognized authority.

American children are allowed to ape the grownup. It is increasingly hard to find a child that has reached the mature age of twelve years. The boy at that age assumes to be a man, and the girl refuses to be a girl, putting on the airs of a woman. The high-school youth must have the fraternities and sororities, the balls and social festivities which form a part of the college and university life. College and university students, seemingly forgetful of the ostensible purpose which has brought them to the school, plunge into the whirl of social functions which, in many cases, makes any real study impossible. Unfortunately, in trying to be men and women before their years permit, there is a tendency to copy that which is poorest if not most vicious in the life of the adult world. Boys drink and smoke and swear and gamble because men do these things. They seem to fancy that here is an opportunity to cheat the family records and become men before their time.

A prominent educator said in our hearing not long since that there are twice as many students in our colleges as should be there. He evidently meant that many students are getting nothing out of their educational privileges. They are where they are, not that they may fit themselves to become useful citizens, but that they may have a "good time." To learn, to develop character, to secure a real education is the last thing of which they think. Scholastically, the height of their ambition is to "get through." No one who knows our great schools where thousands of young people are assembled will be at a loss to know what the educator means, and few will fail to agree with him.

This is far from saying that all students are in the class of which we have spoken. We are writing of a part and not of the whole; selecting certain most threatening tendencies, and not undertaking to strike an average. There are schools which maintain discipline. There are boys and girls who hold themselves to the steady pursuit of high ends. But we are convinced that something needs to be done which shall make life in our educational institutions simpler, less artificial; by which the things of the spirit shall be emphasized more strongly and the folly as well as the sinfulness of vice be clearly shown. This cannot be done by those in charge of our schools if the task is left to them entirely. They may contribute much, and will; but the real reformation must proceed from and be

rooted in the home. The real cause of whatever unlovely features are presented in the life of American youth is to be sought in American fathers and mothers. We are losing home life. Americans are increasingly restless. It is well to travel, but we owe something to our children that cannot be paid while we are on the wing. God has made no other such place for training children as the home. We cannot hope to secure the best results by locking up the house, turning the children over to some school while we go scurrying about the world. We have no right to bring children into the world and then refuse the responsibilities which are involved in parenthood.—The Standard.

## THE VILLAGE BELL.

Nestling among the richly cultivated farms of eastern Pennsylvania, in the beautiful Skippack Valley, is the little village of Skippack. It is one of those villages with just enough of the quaintness of the eighteenth century environment to lend a charm to it. Moss-grown and ivy-covered bridges, under which rivulets play, mark the approach to the village. Off from the highway, surrounded by weatherworn sheds, hitching post, and a well-filled graveyard, is the village church. The bell in the tower, rich in its tones, and bearing the date of the last century, bids all the village to come and worship. Not only is the hour of service announced by the ringing of the bell, but every death in the village is announced by it. When its sound is heard, for the moment all work is stopped. The farmer in the hay field rests as he counts the stroke of the bell. The first ringing of the bell announces the death, the second ringing, after a short silence, announces by its measured stroke the age of the deceased one, and the third ringing after a short intermission, by its measured beat makes known the days that will elapse till the funeral. The village blacksmith leans upon his anvil as he counts the strokes. At the village store all talk reverently, and perhaps speculate as to whose departure the bell will next announce.

Men forget their passions when reminded of death. So all work, all social life halts in the little village till the bell has told its mournful tale. What respect, what reverence life has for death! He that always waits upon God is ready whensoever the bell shall ring. The happiest man today is not the busiest one, but the one who so lives at all times that death may find him at leisure to die.—Selected.

Think all you speak, but speak not all you think.—Delareme.

The world is a wheel, and it will all come round right.—Disraeli.

## WHAT IS REPENTANCE?

(By G. D. Brookes, in The Baptist Commonwealth).

Repentance is one of the most fundamental of all the gospel requirements from candidates for the kingdom of God. The common idea of repentance—that it is sorrow for sin, or even being "sorry enough to quit" is hardly satisfactory. A man may be sorry for his sin, and sorry enough to quit, without repenting in the Christian sense of the word. Getting caught and punished may make a man grieve for his sin without changing his mind fundamentally with regard to the nature of his sin. Sorrow has a place in relation to repentance, for, as the apostle tells us, there is "a godly sorrow that worketh repentance"; but if there is nothing but sorrow there is no real Christian repentance.

The gospel word for repentance, when first used by the old Greeks, meant simply a change of mind with regard to anything, business-plans, politics, pleasures, etc. When the word got into the realm of religion it came to mean a change of mind toward God—the human mind crossing over to the divine mind, to the acceptance of the divine plans and purposes. A good description of this is found in Proverbs 3:5-6, "Lean not to thine own understanding; in all thy ways acknowledge him." In the realm of Christianity the word comes to its fullness, it is not only a change of mind, it is not only a change of mind toward God; it comes to mean a change of mind towards God as revealed in Christ Jesus our Lord: it means accepting the plans and purposes of the Father as embodied in the Son. The plans and purposes of the Lord Jesus Christ are to become our plans and purposes for our whole life. One of the very best definitions of repentance in the New Testament is in Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus." The first eleven verses of the chapter tell us what the mind of Christ is as shown forth in his own plans, purposes and works. His thoughts and ways were the thoughts and ways of God; and our thoughts and ways are to become the thoughts and ways of Christ; God's thoughts and ways being higher above ours as the heavens are higher than the earth is not the final condition, it is the condition produced by sin and rebellion; we are to cease our rebellion and to accept the rule—the mind of the King, and follow his ways—his plans and purposes.

What a very real and practical thing this repentance is when we get this view of it: how it goes to the roots of things, the radicalness of it is brought out by asking ourselves a few questions: How much have we repented? How much have our men accepted the plans and purposes of Christ with regard to mon-

ey? How much have our business men accepted his plans and purposes with regard to their business? How much have our politicians accepted the mind—the plans and purposes of Christ with regard to the conduct of the affairs of the State and nation? Are our money men getting and spending their money in harmony with the plans and purposes of Christ? Are the men in business, politics, industry, commerce, education, etc. being controlled and guided in all their works and ways by the plans and purposes of the Lord Jesus Christ? Perhaps we should begin at the house of God and ask, Are our church members doing so?

We are hearing a great deal about the questions and problems of the time, theological, sociological, etc. Gladstone once said: "Talk about the questions of the time: there is but one question—how to bring the truths of God's word into vital contact with the minds and hearts of all classes of the people." True, get men to accept the plans of heaven as their plans and the plans of earth will come right.

## SUFFERINGS.

Last of all science now tells us that when analyzed sufferings seem to be points where life is being converted upward. The whole scale of creation stands for the transformation of low things into things that are high. The seed dies that the plant may live; the leaf falls that the rose may be redder; the tree goes down but it lends food to the soil, that a better forest may rise. The food is assimilated into the blood, the blood is converted into the woodman's stroke or the farmer's sheaf. Thought itself is converted upward to ward prayer. Every thought takes toll, and leaves a little ash in the artery. Good work is a conflagration. A reformer is a ship, burning off shore for the delectation of the slaves that watch the holocaust. The mother's pains are the child's growth. The soldier's death is the slave's life. But every time the lower life is converted upward, and changes its form, suffering takes place. For all re-births are painful. That is why all the social achievements are sealed with blood.

One man's craft strikes the rock, and then the buoy is put in place, and all the fleets sail henceforth in safety. One man eats the cinchona bark and dies, but henceforth all the millions know the medicine and are healed of their sickness. One man dies of the secret disease, and his pains publish the story, and hundreds of millions henceforth are exempt. All the battle flags of liberty are crimsoned by the life blood of the soldiers who fought the battle. Therefore, the great literatures, the Iliad, the Par-

adiso, the Progress, Faust, Paul's letters, Phaedo, Gethsemane, all, all are epics of suffering. Who are the great? Those who have struggled unto blood, striving against oppression and sin. What man shall have a niche in the temple of fame? This man who dodged every issue, evaded every burden, slipped out of every responsibility, worked for himself and himself alone, prompted his own cause, wore purple and fine linen, and finally lived in Nero's golden house? Or is the immortal this Paul, who wore rags, ate crusts, struggled in the sea, taught in the catacomb, shivered in the dungeon, and knelt to receive the headman's ax? "Who are these in bright array?" cried the angels in the vision of beauty, these radiant ones, who have never known the stain of care and sorrow? Who are they? These are they who were poisoned in Athens, mobbed in Ephesus, exiled in Rome, burned in Florence, martyred in Lyons, starved in the wilds of Scotland, shivered in the dungeons of England, were martyred in Washington, were crucified in Jerusalem. Out of faggot flames, dungeon and gibbet they come, toward the world's throne, toward universal happiness, divine culture and character.—Newell Dwight Hillis.

## BE NOT CAST DOWN.

Christians are sometimes perplexed and discouraged because of their trials. They know not what God is doing with them. They fear that he is angry with them. But they are "his workmanship." He is preparing them for their destination in the temple of his grace. These trials are applied to qualify and advance them. They will only "perfect that which concerneth" them. Howard was taken by the enemy and confined in prison. There he learned the heart of the captive; and his experience, originating in his suffering, excited and directed his thoughts and led him into all his extraordinary course of usefulness and fame. "It is good for me," says David, "that I have been afflicted." "I know," says Paul, "that this shall turn to my salvation." "For our light, affliction, which is but for a moment worketh for us far more exceeding and eternal weight of glory."—William Jay.

## BALA CHITTO.

(G. H. Varnado).

This is one of the churches left pastorless by the death of the lamented T. C. Schilling of Magnolia.

Eld. G. G. Thomas of Amite City, La., has ministered to us this year, and at our last conference received a unanimous call for next year.

Bro. Thomas is a Welchman, an able and consecrated preacher, and is held in high esteem by our people. The outlook is hopeful.



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## EDUCATION, REST, RECREATION.

The Sunday School workers of Alabama, Mississippi and Louisiana are offered a special opportunity in training for service at their very door. Beginning August 11th and running through the 18th the Sunday School associations of Alabama, Mississippi and Louisiana will conduct the second session of the Gulf States Summer School of Methods for Sunday School workers at Seashore Camp Grounds, Biloxi, Miss. Every phase of modern Sunday School work will be covered by a strong faculty. The following persons compose the faculty for 1910:

Prof. W. T. Lowrey, D. D., president Mississippi College, Clinton, Miss.

Prof. A. M. Honline, Supt. of Religious Education U. B. S. S. Board, Dayton, Ohio.

Mrs. Sue Stuart Brame, Belhaven College, Jackson, Miss.

Miss Minnie E. Kennedy, general secretary Birmingham S. S. Ass'n.

Miss Susie M. Jnden, elementary supt. Louisiana Sunday School Ass'n.

D. W. Sims, general secretary Alabama Sunday School Ass'n.

## THE BAPTIST RECORD

Thursday, July 21, 1910.

Rev. Geo. D. Booth, teacher training supt. Louisiana Sunday School Ass'n.

Rev. Wm. Megginson, Biloxi, Miss.

Rev. E. F. Schuessler, house-visitation supt. Louisiana Sunday School Ass'n.

Rev. W. Fred Long, general secretary Mississippi Sunday School Ass'n.

Dr. George Summey, New Orleans, La.

Thos. V. Ellzey, general secretary Louisiana Sunday School Ass'n.

Reduced rates will be given by all railroads. Registration fee \$1.00. Admission ticket to grounds and privileges \$1.00. Board and lodging on the grounds \$9.00 to \$12.00 for the term.

For further information write D. W. Sims, Bell Bldg., Montgomery, Ala., or Rev. W. Fred Long, Jackson, Miss., or Thos. V. Ellzey, 916 Mason Blanche Bldg., New Orleans, La.

## A PRESSING NEED.

State missions has gracefully yielded the right of way to other claims for nine months, or since the State Convention in last November. Especially is this true as to home and foreign missions. But all this time the expenses of carrying on State mission work have been going on, until now there is a debt against this fund. It would seem that all our churches need to move them to immediate action in this very important matter, is an acquaintance with this fact. For surely no argument for State missions is needed at this stage of progress in Baptist intelligence.

Will not every pastor take hold of State missions now in a vigorous manner in view of the immediate need and of the further fact that only about three months remain now until the meeting of our State Convention, when the year's work closes. Mississippi did so creditably for home and foreign missions, that all are encouraged to believe that our faithful pastors will see to it that all needs for State missions will be met by the meeting of the Convention. But to make sure of this, no time should be lost in pushing the collections. In view of what State missions has done for Mississippi, and of the vast possibilities for the future, none should hesitate to give liberally for this cause. We should give to State missions not alone to advance this department of our work, but also for the results upon home and foreign missions.

It was stated in Brother J. G. Chastain's article in last week's issue that the new Baptist college is to be located at Hermosillo. It should have read Guaymas instead of Hermosillo.

Rev. A. J. Holt has resigned the pastorate of the First Baptist Church, Chickasha, Okla., to become editor of the Oklahoma Baptist Journal. This

change leaves an important pastorate vacant.

Rev. P. S. Rogers, an old Mississippi College boy, a good man and strong preacher, is desirous of returning to his native State. If you want a pastor or a meeting held, write him at Weston, Oregon.—G. W. Riley.

Rev. W. E. Farr, now of Belzoni, will enter the pastorate at Durant on September 1st, leaving an interregnum of one month between the going of Bro. Holcomb to Yazoo City and the assumption of the work at Durant by Bro. Farr.

Pastor G. W. Riley, of Griffith Memorial of this city, will be in meetings with Pastors L. S. Terry 4th Sunday, F. R. Burney 5th Sunday in July, J. M. Phillips 1st Sunday, H. R. Stone 2nd Sunday and J. M. Cook 3rd Sunday in August.

The cry of persecution and martyrdom is generally the plea of one who undertakes to effect schisms in a body when his schemes are detected, exposed and thwarted. It is sometimes much easier to beg one's way out of a difficulty than to manfully fight it through.

We are still regretting that we could not be present at the golden marriage anniversary of Dr. J. L. and Mrs. Johnson, at Clinton. We learn from several sources that it was a most enjoyable occasion. We wish these aged servants of the Lord many more such events.

Griffith Memorial Church of Jackson has just passed through another season of refreshing in the way of a "Back-door Revival." In conference last Sunday the church excluded 10 from her membership and have about as many more at the "mourner's bench." Such a revival is needed in many of our churches.

The Record begins the agitation now for a fuller report of the Sunday School work in our next State Convention minutes. There ought to be a tabular presentation in every year's minutes, for easy access and use by pastors and all Sunday School workers. We need to awake on this very important department of our denominational work.

There is real need that all of us nerve ourselves against discouragement and chronic croaking. It is true there is much evil in the world, but it is also true there is much good. Let us as much as possible ignore the bad and recognize, think of, and do the good. There is through Jesus Christ so much good in the world that we should rejoice evermore.

Thursday, July 21, 1910.

Dr. R. A. Venable will preach at Poplarville next Lord's day and conduct a minister's institute there during the next week. Free entertainment will be given to those who attend. All preachers in reach are invited to attend. Those who know Dr. Venable will realize at once what is in store for them. Pastor Mitchell is very anxious for a large attendance.

We express to the sorrowing relatives of the late Miss Elizabeth Darrington our profound sympathy in their bereavement. This estimable young lady passed from earthly scenes on the 12th inst., at the sanitarium of Darrington & Swayze, in Yazoo City. She was a member of the Yazoo City Baptist Church, where she will be greatly missed. Rev. W. J. Derrick, pastor at Water Valley, conducted the funeral from the Baptist Church.

We have some refreshing echoes from the South Mississippi Sunday School Convention in this issue. We trust that some brother who attended the B. Y. P. U. Encampment at Blue Mountain (for instance Bro. Martin Ball), will furnish our readers with some of the good things said on that delightful occasion. In the circumstances at was not in our power to reach either one of the splendid gatherings. We are going to try to set the pegs so we can have the privilege next time. We feel the need of the fellowship and inspiration such occasions furnish.

No intelligent, observant Christian can fail to be impressed with the danger to vital godliness of the tendency of the times. Conditions and customs are so rapidly and radically changing as to cause very deep concern on the part of devout souls. The faithful pastor whose inmost soul is deeply stirred on account of the inroads that worldliness is making upon our churches may be unable with all that he can do to avert the tide, but he cannot escape the old question which has been ringing down the ages, "Watchman, what of the night?" Every shepherd should sound the note of warning. In his effort to stay the rushing tide of society and commercialism, the wise pastor will be very careful in his manner of procedure against the various forms of worldliness. A sledge hammer will fail to do some things which a tack hammer will easily accomplish. Certainly the pastor should combat specific forms of sin. But it is even more important that he feed the flock of God on food that will tone up the spiritual blood and so enrich it that it will be able to throw off the germs of wordliness that are encroaching upon the soul.

## THE BAPTIST RECORD

### SOME IMPRESSIONS.

(J. W. Dickens).

In the recent session of the South Mississippi Baptist Sunday School Convention the writer was requested, by resolution, to write for The Baptist Record some impressions from a pastor's standpoint of the convention. It was a live, earnest, interesting meeting from the opening song to the final benediction. Not a week number or a dull discussion during the session—a happy commination of sense and religion made the whole program of high merit.

I was impressed with the actual worth of this convention. 112 delegates from 49 different churches in 16 associations prayin' and planning and working together for larger and better things in the Sunday School business—all this is sure to bear much fruit in our South Mississippi churches.

But I was even more impressed with the possibilities of such a convention. If this work shall mean so much to the few churches and Sunday Schools represented, what might it not mean with a full representation from all over the convention territory. Nearly one-half of our Baptist church membership in the State is within the bounds of this convention. What was the matter with the other 30 or more associations and with the more than 500 other churches not represented in this meeting?

Seventeen pastors, sixteen superintendents, ten other officers and thirty-eight teachers were there for business and seemed dead in earnest. All these will, no doubt, be better workers in the Bible School in their home churches. But where were the other 260 pastors, the other 400 superintendents and the 2,000 or more other teachers who ought to have been there and were not? As I think of this, I am impressed anew with our very great need of the woman's diligence and the shepherd's zeal recorded in the 15th chapter of Luke.

The need of the hour is for better, worthier and more efficient service in our Bible school work. And this means that we need better Sunday School pastors, better Sunday School superintendents and better Sunday School teachers than we now have. Let these be secured by the transformation process, if possible, or by the importation method, if necessary. As Bro. Gates, of Laurel, would say, "There is too much farce and too little force in much of our Sunday School work." I think it is time to wake up, and do something really worth while. The best Book, at the best place, at the best hour, on the best day deserves to be more worthily taught and studied by more people than it now is.

Let us pray and work for more capable, active pastors, more competent

superintendents, and more efficient teachers in our Bible School work. Crystal Springs, Miss.

## THE ORPHANAGE.

(W. H. Patton).

In the Orphanage Gem for May I noticed the receipts were very light. When I saw the footing of the receipts for June was over \$5,000 I was delighted but when I saw that \$5,000 of the amount was borrowed from a bank, it made me feel bad. I realize that we have in Mississippi several brethren that could write out a check for the amount and send it to Bro. Carter and I wish God would put it in their hearts to do so, but for fear they will not do so, if every church in the State that is developed would take a special collection for the building now in process of building, it would relieve the situation and Bro. Carter would not have to borrow any more money and the thanksgiving offerings would enable him to pay the loan. This school has elected me superintendent for the past thirty-five years with the exception of one year and they have nearly always done everything I asked them to do. I wish I had the same influence with the superintendents of the Sabbath Schools of the State I would induce them to give one Sunday's collection in each month to the Orphanage and you would be surprised to see how soon it would amount to enough to sustain an orphan. That is a systematic way of providing for the sustenance of the home. The other three Sundays' collection would increase and the children would be taught systematic beneficence, the money would be coming in regularly, the running expenses would be met by the Sunday Schools and all the contributions of individuals and churches could go to building and improving the institution. Shubuta, Miss.

Heaven stoops to earth; God visits man. It is not we who have conquered heaven; it is God who knocks at our doors, bringing the gifts of his grace and the pledges of his immortal friendship. God visits earth, but not empty-handed; he brings the price of souls in hands that were pierced on the way. Redeemed! That means the slave set free, the exile restored, the convict pardoned, the bankrupt released, the ransom paid. He is the God of salvation, whose divinest task is deliverance.—Ex.

Sow the seeds of life—humbleness, pure-heartedness, love—and in the long eternity which lies before the soul every minutest grain will come up again with an increase of thirty, sixty, or a hundred fold.—Rev. F. W. Robertson.



# Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

## THE GOSPEL OF THE KINGDOM.

Lesson 4.

July 24.

(Matt. 17:1-8, 14-20).

Golden Text: This is my Beloved Son in whom I am well pleased; hear ye him. —Matt. 17:5.

The time of this lesson is about a week after last Sunday's. The place is probably Mount Hermon, the highest peak near Caesarea Philippi.

### The Transfiguration, and Business of the King.

Verses 1, 2: Where did Jesus' transfiguration occur?

What is the meaning of transfiguration? (Verse 2.)

What disciples were present?

Why did he permit any of his disciples to go with him?

Why do you suppose he chose these three?

On what other occasions were these three the only disciples with him? (Mark 5:37; Matt. 26:36).

Why did Jesus go to the mountain? (Luke 9:28).

How did the transfiguration help the disciples to understand Calvary?

Verses 3-8: Whom else besides Jesus did the disciples see?

Where did Moses die? (Deut. 34:5).

How did Elijah go to Heaven? (II Kings 2:11).

How do you suppose the disciples recognized Moses and Elijah? (Doubtless through their conversation with Jesus).

Why were Moses and Elijah there rather than some others who had gone on before? (Moses represented the law, and Elijah, prophecy).

What was the topic of the conversation with Jesus? (Luke 28:31).

What strange proposal did Peter make?

Explain his meaning?

How did Luke explain it? (Lk. 9:33).

What is meant by "tabernacles"?

What did the bright cloud symbolize?

Quote some other instances! (Ex. 13:21; Ex. 40:34; Deut. 31:15; I Kings 8:10; Eze. 10:4; Isa. 4:5).

What voice came to them and what was the message?

Find a similar account on a previous occasion? (Matt. 3:17).

Why should the disciples have been afraid?

How did Jesus then show his tenderness?

What did the transfiguration mean to Jesus himself? "He needed a strength-

ening for that (his death) event, a foretaste of the heavenly glory. The shadow of the cross had already begun to fall. Perhaps too, Jesus needed to some degree the divine assurance that he was the Messiah of God." (Sanders).

What did this transfiguration mean to the disciples? "Did it not at least couple together in their minds the conceptions of humiliation and glory? It was necessary that they should accept both as true, although they could not really comprehend as yet how both could be true." (Sanders).

Verses 14-20: What did Jesus find on his return from the mountain?

What was the matter with the boy?

How did Jesus explain his own power to cure?

Why could not the disciples cure the boy?

Do you suppose one of the three who was on the mountain and saw the transfiguration could have cured him?

What is meant here by "demon"?

(We gather from Mark's account that the disease (epilepsy) was considered demoniacal).

What kind of mountains can faith remove?

Does Jesus sanction intimate friendships in the lesson?

How do you know Jesus loved the mountains?

Are there many instances recorded of Jesus retiring alone to pray?

How do you harmonize the fact that Jesus prayed with the other fact that he was divine?

What is worship?

What is service?

What is the relation between them? Did you ever feel the "touch" of Jesus? (Verse 7).

Have you ever had a mountain top experience?

Was the result of it a desire to remain there, or of greater service?

Why did not Jesus take Judas to the mount with him?

Had you been there would he have chosen you to go?

Imagine yourself in John's place what would you have learned that night?

### ISOLA.

(W. E. Farr).

Thursday night, June 30, Bro. J. W. Mayfield of Meridian began our meeting. For ten days the gospel was preached with great power. Bro. Mayfield is a great preacher, he does not hesitate to declare there is a hell for the lost and

a heaven for the saved. No sweeter spirit can be found among the young preachers than he. May God's blessing rest upon him.

The church was greatly revived and received 10 new members.

### THE SHORT PIG.

(J. A. Lee.)

Dear Record:

Some weeks since a brother drove in my lot and said: "Well, Bro. Lee, I have brought you that pig at last but not the one I promised you. I said to him: 'Why not the one you promised?' His reply was: 'The one I promised you was a short fellow and would not make a large hog as this one' He further said: 'You preached us a sermon not long since from the text: 'Will a man rob God' 'and I thought it would be robbing God if I should give you the short pig."

Now I would have been satisfied with the short pig, but as I am a man as well as a preacher, (a fact that very few have learned, still it is true of all preachers), I have appreciated the long pig more, and my appreciation of the brother was raised many points, not that he gave me the better pig but because of his consciousness to his Lord, and in dealing so fairly with him in a small matter. In this act our brother has practically demonstrated the great truth taught by our Lord and Master when he said: "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple verily I say unto you he shall in no wise lose his reward."

If God's people would only recognize the very tender relation that exists between the Lord and his children, many things that we say about one another and do to each other would be left unsaid and undone and better words and deeds would take their place.

If we could only know that when we say hard things to one of them that we have done, and said, the same about our Lord and Savior, I think we would leave unsaid and undone many things that we say and do.

If we would say the many good things to the living that we do say about them after they are dead, and place the many beautiful flowers in their hands that we put on the grave there would be more happy people in the world and the religion of our Lord and Master would have more influence on the unconverted than it does, not that the religion of our Lord is powerless to influence the unsaved but the lack of power is in the representatives. "Ye are my witnesses," said the Lord, and the witness that car-

(Continued on page eight).

## ANSWER TO QUERY NO. 2.

(By Elder Odd).

As I suspected when I read Bro. Farrar's first query there was another lurking behind it and the main animal has not yet come into view I guess. But I have got too old to be afraid of personal consequences, and so, if there is a dangerous beast lying hid I am going to walk right on. But I fear no danger because I learned something about Bro. Farrar from a mutual friend some years ago and God's children don't get worse as they get older, as a rule, so that trembling for his orthodoxy was purely imaginary.

He wants me to tell now what Jesus meant by what he said in Matt. 23:23, and I am afraid I can't make Jesus' meaning any clearer than he made it. He says: "Woe unto you Scribes, Pharisees, hypocrites." Little as they regarded his denouncing a woe against them it is something awful for Jesus, judge of all the earth, having infinite knowledge, power and authority, to denounce a woe upon any one, and they will yet realize it when there will be no escape. When that day comes who will stand with them and share that woe? They were the religious teachers and rulers of that people and will not the religious teachers, leaders and rulers who teach lead and drive the people astray in the present day be compelled then to stand with them and share their awful doom? Jesus tells them plainly why he calls them hypocrites and pronounces a woe against them "for ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, Judgment, mercy and faith." As teachers they taught the people the same strictness in the matter of tithes which as leaders they practiced and as rulers they compelled the people to observe. But they neither taught, practiced nor enforced those "weightier matters of the laws." Jesus does not condemn them for their strictness in the matter of tithes for he says, "these ought ye to have done." But the sin for which he condemned them lay in omitting those "weightier matters." It was not a sin of commission but of omission, as sins are sometimes divided. The fact that Jesus did not condemn them for their strictness in observing the law of tithes may be the reason why this query has come up. Somebody may have gone wild enough to imagine that because Jesus approved their practice in observing the law of tithes therefore that law is still in force. But so far as I know nobody who believed the Bible was the word of God ever doubted that the whole ceremonial law was in force when Jesus spoke these words and all admit that the tithe law was a part of that law. Really it was an essential part of that

law because that law could not possibly be carried out without it, or a substitute that nobody has ever pretended to find in God's word.

Everybody claims that Jesus obeyed the ceremonial law till his death, but there is no record of his doing so after his resurrection though there were two at least of its types that were not fulfilled until after he rose from the dead, viz: The type of the first-fruits and that of the high priest entering into the holy of holies. But this passage proves nothing either way on the question of whether the law of tithes is now in force or not, because, while it does prove that the tithe law had recently been in force there is no hint that it would be in force even five minutes later. So far as sin or duty is concerned it treats only of the past and not at all of the future. But there are some very profitable lessons to be learned now from those "omitted" matters and that I suppose is why the Holy Spirit directed Matthew to record the language. First, concerning judgment. The Romans when they conquered the Jews did not abolish their civil, religious or criminal laws only in part and they left the administration of those laws which they still permitted to be enforced, in the hands of the Jewish rulers. The Pharisees being the richest and most numerous of the sects of those days of course the rulers were generally chosen from among them and hence the administration of the law being in their hands, and they attaching even more authority to their traditions than to the law as written, and their traditions being often in direct conflict with the written law, of course their decisions as judges would be often contrary to law and justice. Therefore Jesus condemned them. Are there not many judges, jurors and other officers in this land today who will stand with them in the day of all days and share the same "woe?"

They also omitted mercy. They were like the people of this land today the most prominent and ruling classes were mainly in heart devoted to the worship of the golden calf. With them anything was right that would put money in their pockets. The poor man, the widow, or the orphan might appeal to them when robbed and instead of finding mercy be kicked into the street or sent to prison. And is it not true today that when the working people in mines and manufacturing concerns appeal to the wealthy owners for justice or mercy they are fed on bullets and bayonets or dragged off to prison. Of course there were some among these wealthy men who have not omitted judgment and mercy and faith. All honor to them for their fidelity to truth and righteousness. But alas, they are the exception and not the rule. Mercy is omitted as well as justice. Jesus condemned those people

for omitting faith also. The word faith is used with two different meanings. First belief, trust, reliance on the promise of another. Second, fidelity to obligation. These men omitted faith in both senses. They did not really believe that God's law was true in its promises or threats. They did not believe in the purity, sufficiency and binding obligation of that law, and hence they were unfaithful to it, and nullified it, set it aside, covered it up and hid it by their traditions.

And today is there not in our professed work for God a great lack of believing God's promises and therefore regulating the work by our ideas of expediency instead of God's idea of fidelity. God's work must be done honestly or it is not done at all. To conceal the truth in the Lord's business is to tell a lie. To get money by hiding the truth which one would not get if the truth were told is to obtain money by false pretenses, is dishonest, is doing Satan's work, not God's. Are not such things omitting faith, fidelity to God's laws? Let every man examine himself and see if he has thus omitted faith. Quite possibly somebody will pronounce a "woe" against the writer if this ever gets into print. But I had rather be scolded with Jesus than praised with Satan. But I must stop. This article is already longer than I intended.

### PROVIDENCE.

(L. S. Terry).

We have just closed a great meeting at Providence Church, Pearl Leaf Association. Bro. W. A. McComb, of the Home Board, did the preaching after the first day.

There were twenty-five added to the church, twenty-one by baptism.

Many that had become cold and indifferent in the Lord's work resolved to live nearer to the Lord. The members were greatly revived and strengthened.

It was a great pleasure to us all to have Bro. McComb with us. This church is near the old home where he was reared and many of the members knew him from early childhood.

The preacher was at his best and from the first sermon to the last the Holy Spirit was present in great power.

Providence is one of the very best churches in South Mississippi. They have been blessed with good pastors. They were behind with their farm work but they left off work and attended the meeting every day. The pastor has never seen such a beautiful spirit of consecration and sacrifice as was manifested.

This is my first year with this church and I am well pleased with the work. There are signs of progress along all the lines of work.



(Continued from page six).

ries out the short pig idea in his dealings with the Lord is a false witness.

The short pig idea may be manifested in many other ways. It may be, and frequently is seen in the way in which we give of our time to the Lord. It has come to pass that we do not have time to serve God in the Saturday services, but now the short pig idea has crept into some of our souls and we cut the Saturday meetings and give about two hours on Sunday and if the sermon is over thirty minutes long criticisms and complaint is in order. Now my reader if you are guilty of such conduct you are suffering from, and are badly afflicted with shortpigism. Remember that we are bought with a price and are not our own, and when we have set apart a time for the service of our Lord and then allow a flimsy excuse to prevent us doing so we have not only told a falsehood, but have robbed God also.

We may also be badly affected with shortpigism when it comes to reading God's word. We claim that we haven't time to read the Bible much and will possibly read one chapter a week or possibly let the Sunday School lesson take the place of our Bible reading for the week. During the same week we will read the county paper through, even the advertising matter and several chapters in the almanac and possibly a book that contains some untrue story. Dear reader are you guilty? If so behold the shortpigism in yourself and repent.

Finally, many of us manifest the short pig spirit in our gifts to the Lord. Nine-five out of every hundred of God's people have yet to learn this important truth, that not only did the Lord buy the soul and body, but all that they have. Yes, it all belongs to him and he will hold us responsible for the way in which we use it. See I. Cor. 6:19, 20.

Many who give pennies ought to give dimes. Many who give dimes ought to give dollars, and many who give dollars ought to give tens and twenties and others who give small amounts should honor God with large amounts.

Is it any wonder to you my reader that men, all over this prosperous land of ours are overhunting boll weevils and almost scared to death? Is it any wonder that the winter blasts come in April or May and almost destroy our prospects, or that the September storm should come and sweep over our land; or that the rains should continue so long?

I say is it any wonder? No my reader there is no wonder. In it the Lord is just gathering his own, which but for the spirit of shortpigism in his people would have been honored and his people blessed. Now may the Lord help all who reads this to give the Lord the long pig

in all they undertake for him. "Have faith in God." "Trust also in the Lord and verily thou shalt be fed."

### A DOUBTFUL REBUKE.

In a certain little New England village in the population of which Quakers were long predominant, their influence kept the Fourth of July "safe and sane" for many years before the present movement to that end was inaugurated. But new people brought new ways, and the Fourth grew noisier and noisier.

Little Lucy, brought up in the home of her Quaker grandparents, heard, as the day approached, much condemnatory talk of the violent and dangerous manner in which "the world's people" were wont to celebrate. She was a shy, odd, quiet child, and when, on the eventful morning, she was missed just as the racket began, the first thought of her elders was that she had been frightened into hiding. But at noon she appeared, running in from the long terraced garden, her hair blowing, her eyes bright, her little face radiant.

"Where has thee been, child?" asked her grandmother. "We were becoming troubled about thee."

"Thee needn't have worried, grandmother," was the confident reply. "I haven't been outside the garden, and I have been quiet and orderly, as thee told me, and I have borne witness against unseemly tumult besides. Henry Smith's garden runs back to ours, thee knows, and he has been behaving riotously all the morning, and I have been sitting on a fence-post watching him riot."

"I told him when he began, 'Henry, thee ought to be ashamed!' And every time he sent off a cracker I said, 'O Henry!' And when he fired a pistol I told him weapons were wicked. But he kept right on rioting, and this afternoon he is going to riot some more, and I have promised to sit on the post and rebuke him again."

A dismayed grandmother, discerning the spirit beneath the letter of rebuke, forbade; and Henry was deprived of his audience.

Boys are, of course, the chief promoters and victims of our too explosive Fourth, but the innate instinct for explosiveness is not theirs alone. It was an angelic blue-eyed cherub of a tiny girl who, at the close of the first celebration she was old enough to share, when the last torpedo was exploded, the last cartridge fired, the last firework set off, on the glorious day, looked eagerly upward, still quivering with excitement, and cried aloud to the silver orb floating in the heavens like one more beautiful balloon:

"O moon, moon—bust!"—Selected.

### THE JEWS.

Jews dwell in all the world, and people, the world over, are more or less interested in their unique and remarkable career. The following figures, from so reliable a source as the Central Jewish Statistical Bureau at Berlin, inform us of the present Hebrew population of the world, and show how the Jews are distributed among the nations. The total number is put at 11,625,656, about 9,000,000 of whom are living in Europe. Russia heads the European countries with 5,082,342, followed by Austria-Hungary with 2,084,490; Germany, with 607,862; Turkey in Europe, 282,277; while Roumania, Great Britain and Holland are below the quarter million mark. In Spain, where at one time half a million Jews lived, there are now only 4,000. The proportion of Jews to the population in the large cities of the world is as follows: Jerusalem leads with only 55 per cent, and then, barring the manufacturing city of Lodz in Russian Poland, which has 47 per cent, there is a drop to Odessa and Warsaw of 33 per cent. The percentage in New York is only 26. Vienna has 9 per cent; Berlin, 5; Chicago, 4; Hamburg, London and Paris, 2 each; Rome, 1 1/2 per cent, and other large towns even less. St. Petersburg is at the bottom of the list, with .83 per cent. This is owing to the fact that the Russian capital is forbidden ground, save to very wealthy Jews or to those in a large way of business.—Baptist Commonwealth.

"It is no kindness to represent to young people that the Christian way is an easy one; that you can slide into it about in some such way as you move from one grade to another in school, or as you join the average club."

### A QUAKER JOAN OF ARC.

The "whirligig of time" has not ceased bringing about its unexpected events. Previous to our Civil War, the noted Laura Haviland, the Quakeress philanthropist and emancipator, was condemned by many of the good people of Michigan and other States, as a disturber of the public peace. Other commonwealths than her own—especially those in which slaves were held—joined in the cry against her. She was denounced as a robber, and a price put upon her head. Times have changed, however, and in a few weeks a monument will be unveiled she maintained one of the most flourishing stations of the "underground railroad." The oration is to be pronounced by Will Carleton, whose father, then living in the same county, was for years the only man in his town that voted the abolition ticket. The occasion will be a grand one—people coming from all over the State, and from adjoining ones.

### THE LION AT NIGHT.

Once in the lion country, you learn the real reason why he is termed the "king of beasts." He looks it. Besides, there is the terror he casts over all the brute creation about him. And as for terror, there is one feature of life in East Africa that the traveler never forgets—the lion's roaring. To me no other sound in nature is more awe-inspiring, more appalling, especially if heard at really close range or among hills, where the echo resounds in its rolling double bass. Contrary to the common idea, lions do not confine their thunderous calls to the night only; frequently in open daylight one may be startled by a sudden outburst. They are a noisy lot, too. At night I have heard a band keep up the dire chorus for hours at a time—a blood-curdling concert that brings to mind every tale, fanciful or true, of their daring, or their fierce rapacity and might. It seems still further to have an added dreadfulness when one is lying within the frail walls of a tent, with only its canvas between one and the formidable musician.

Listen now! There goes one booming in the distance, a roaring obligato that breaks into from six to a dozen calls. From the first to the fourth the volume usually increases; then it dies down. At very close quarters one hears the roar melt gradually into a purr, itself diminishing to a growling, discontented mumble that lasts for about half a minute. Or there is the other sound equally menacing—a sort and suggestive crunching noise, as though the beast had already settled to a grewsome meal. The lion's voice is mighty, as mighty as his strength. Forget his habits, his love of carnion, and his daylight turn of cowardice, and you have the impression of a king of beasts—a real royalty among the brute creation.—Everybody's.

### Restoring a Lost Empire.

The possible realization of the project for reopening the old empire of Nebuchadnezzar to civilization, a project which only yesterday was a dream, is foreshadowed by the efforts of the Turkish government to reclaim 12,500,000 acres of waste land in northern Mesopotamia through irrigation. Given the success of the experiment, the ancient realm of Assyrian and Babylonian monarchs may be refertilized and repopulated with an industrious race and the world's old granary restored after centuries of desolation. Mesopotamia's early greatness was due to a system of irrigation canals in connection with the Tigris and Euphrates. It was by their neglect that it declined and was transformed into a sandy plain, the haunts of nomad races. Within recent times the engineer and the archeologist have invaded it, the former plotting the route of the Bagdad railway which is to unite it with the western world and the latter delving in the dust-heaps which have disclosed in turn the site of Nebuchadnezzar's palace, the hall in which Belshazzar gave

his feast and the very site of Babel. To reclaim it to cultivation will cost \$200,000,000, and incidental to the scheme is the plan of colonizing the persecuted Russian Jews in the redeemed territory. Certainly to recreate the old empire, to plant there a frugal people and to make it again a vast granary would be a notable triumph of peace.—New York World.

### LOVE OF CHILDREN.

Lord, give the mothers of the world More love to do their part; That love which reaches not alone The children made by birth their own But every childish heart. Wake in their souls true motherhood Which aims at universal good.

Lord, give the teachers of the world More love to let them see How baser metals in their store May be transformed to precious ore, By love's strange alchemy. And let them daily seek to find The childish heart beneath the mind. —Ella Wheeler Wilcox.

### THE ROSY TOUCH.

"If I can put some touches of rosy sunset into the life of any man or woman," said George Macdonald, "then I feel that I have wrought with God."

To make an old person happier, more comfortable, more hopeful—that is to "put the touch of rosy sunset into human life." It is a special privilege of youth to cheer old age. How naturally an old person turns to a young person for sunshine! It is beautiful to see the sympathy that subsists between the two extremes of life. In some respects youth and age are as alike as sunrise and sunset, and it seems to be God's blessed will and plan that each should turn to the other for the things that each lacks and the other can give.

It is in the power of every young person to bring sunlight into the life of some old person, to impart that "touch of rosy sunset" which is so sweet to the aged pilgrim who is drawing near the close of life.—Selected.

### ENCOURAGING GENEROSITY.

In the early days of Methodism in Scotland a certain congregation where there was but one rich man desired to build a new chapel. A church meeting was held. The rich old Scotchman rose and said: "Brethren, we dinna need a new chapel; I'll give five pounds for repairs."

Just then a bit of plaster falling from the ceiling hit him on the head. Looking up and seeing how bad it was, he said: "Brethren, it's worse than I thought. I'll make it fifty pun."

"O Lord," exclaimed a devoted brother on a back seat, "hit him again."—Ex.

### THE BABY IN THE HOME.

Who does not love the baby? Its very helpfulness appeals to us. We center our affections in it and our hopes find expression in its possibilities. When the little thing is sick, we become anxious, and when health

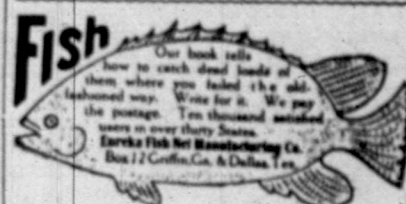
returns to its cheeks and the smile has birth upon its lips, we are glad. It works its way into the innermost recesses of our hearts, and it entwines about our waking and sleeping hours. It is God's tenderest gift to the home. It softens our asperities, it obliterates our bickerings, it imparts heaven's sunshine to our domestic circles. We are better men and better women because the baby smiles, laughs and cries. Fortunate is the home where the baby is its chief factor, and unfortunate is the home whose silence is unbroken by the absence of this beautiful gift from the sky. Yet there are homes so intensely selfish that there is no place for the baby, and its presence is not desired. Not all homes that are childless are purposely so, but some of them have motive and design back of the absence of the baby in the household. We are living in a smart age. Some married people have discovered certain things of which the old-fashioned father and mother were in total ignorance. Hence in the days long gone, the childless home was the rare exception to the rule. Now it is very common. And hence many homes are robbed of the chief design of Providence in establishing the marriage compact. What society needs today is the child in the home and intelligence and means with which to train it for God and for the world. It will make any man a better husband and any woman a better wife to have the baby a part of the home circle. Such a man and such a woman have something to live for, and it will bring out the best that there is in their hearts and minds. What would you take for your baby, gentle reader? Money could not buy it, and when death takes it away you fall to find comfort. No wonder the Scriptures say, "And a little child shall lead them."—Texas Christian Advocate.

### Preachers and Tobacco.

In view of the recent action of the General Conference, the question may be pertinently asked, "Ought a minister use tobacco?" Without hesitation, we answer, no. In the first place, it is indisputably established that it is injurious physically. One should surely avoid what is prejudicial to health. The State teaches in its public schools that tobacco has a pernicious effect upon the human system, hoping thereby to influence the youth of the country not to use it. Certainly a preacher ought not to fall below the standard set up by secular educators. Moreover, the question of expense should be considered. Thousands of dollars are annually spent for the worthless weed that might be put to a better use. We do not think an ambassador for Christ should encourage such an unnecessary waste of money, when great enterprises of the churches are languishing for the lack of means. More and more, our people are coming to realize that the tobacco habit is an evil. In some of our charges the sentiment is already such that the pastor addicted to it is sharply

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criticized. Nor is there any doubt that the sentiment will continue to grow. Doubtless some of our clerical brethren will differ from the view which we have expressed, but we scarcely expect them to say so publicly. Most of them, we dare say, are like Bishop Haygood, who, when he was asked if he had the tobacco habit, is reported to have said, "Yes, but I have more sense than to try to defend it."—N. O. Advocate.

### The Rose Touch.

"If I can put some touches of rosy sunset into the life of any man or woman," said George Macdonald, "then I feel that I have wrought with God."

To make an old person happier, more comfortable, more hopeful—that is to "put the touch of rosy sunset into human life." It is a special privilege of youth to cheer old age. How naturally an old person turns to a young person for sunshine! It is beautiful to see the sympathy that subsists between the two extremes of life. In some respects youth and age are as alike as sunrise and sunset, and it seems to be God's blessed will and plan that each should turn to the other for the things that one lacks and the other can give.

It is in the power of every young person to bring sunlight into the life of some old person, to impart that "touch of rosy sunset" which is so sweet to the aged pilgrim who is drawing near the close of life.—Selected.



## THE VALUE OF LAUGHTER.

The immediate physical results of indulgence in laughter are numerous. In the first place, the act of laughing involves the exercise of a large number of muscles, including many of those of the face, neck, chest and abdomen, which, if they are exercised sufficiently, often become correspondingly well developed, as do also all other tissues in intimate connection with them. The facial muscles, for example, of the man who laughs often and easily are generally developed to a degree which give him the facial rotundity of a contented child. But laughter accomplishes much more than this mere outward appearance of well being. It has a highly beneficial influence on those two vital organs, the heart and lungs.

During what is called a "fit" of laughter the lungs may be almost completely emptied of their contained air. Fresh air is then drawn into the fullest extent of their capacity, inflating, perhaps, those little used air cells which contained previously only stagnant air and bacilli, for in the shallow breathing we ordinarily practice comparatively large tracts of air cells are not used. During this process the general circulation is accelerated, impure air is hurried out of the system and fresh air hurried in. With the forcible ascent and descent of the diaphragm during inspiration and expiration the liver and other abdominal organs undergo a kind of kneading not unlike that undergone during massage, and which is of great benefit in rousing them from that torpor to which they are liable.

The heart is also stimulated to more vigorous contraction during the active cachinnatory process. Persons who, so to speak, let themselves go, and laugh with a will, sometimes bring almost all the principal muscles of their body into play, twisting, turning and bending themselves almost double in sheer muscular exhilaration. It is a matter of everyday experience that one feels the better for a good laugh, an explosion of laughter being, in truth, a nerve storm, comparable in its effect, to a thunderstorm in nature (on a very small scale), doing good by dissipating those oppressive clouds of care which sometimes darken the mental horizon.—London Chronicle.

Pauline, who had been attending school for almost two weeks, was telling of the misbehavior of some of her little classmates. At her mother's question as to whether it had ever been necessary for the teacher to speak to her, Pauline answered quickly, "Oh, no, mamma. 'She had to speak to all the class but me this afternoon.'" "Why, what did she say?" "Oh, she said, 'Now, children, we'll all wait until Pauline is in order.'"—Exchange.

## A Home Wanted.

A boy 18 years old, ambitious and industrious, desires a home where he can be taught, paying all expenses by working a part of his time. Apply to Brown, Bros., Jackson, Miss.

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Women's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—your mother, your sister, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharge, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles, where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the test. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why you suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedsily cures all Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell you how they have cured themselves with my home remedy, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.

## The Southern Baptist Theological Seminary

Louisville, Kentucky.

Next session of eight months opens Oct. 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to E. Y. MULLINS, President.



**METAL POLISH** A pure liquid free from acid or grit. Apply it—POLISH then rub off. A brilliant and lasting polish in a "jiffy." For brass, copper, zinc, tin, enamel, nickel plate, glass, silver, etc. Fine for automobiles, yachts, carriages.

## IN 25c TINS EVERYWHERE.

**SILVER Qckwork Silver Paste** keeps silver looking brand new. No acid—nothing to injure. Good for gold, cut glass, etc. Insist on Qckwork—the time saver.

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## COX COLLEGE PARK GA.

COX COLLEGE offers superior advantages in College Courses, Music, Painting and Oratory.



## COLLEGE CONSERVATORY

68th Session begins September 13, 1910. For information, address The Secretary.

## \$3.50 Recipe Cures Weak Men - - - FREE

Send Name and Address Today—You Can Have it Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men right in their own homes—without an additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor—failure ever put together. I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting, restorative, rebuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

## 3 bottles of Johnson's Tonic will put on 10 pounds.

Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigh more than I have in 20 years."

C. G. Butler, Argenta, Ark., wrote: "Used 4 bottles and gained 12 pounds and feel 100 per cent better."

The Johnson's Chill & Fever Tonic Co. Savannah, Ga.

## Gulf &amp; Ship Island R. R. Co. General Passenger Department. Passenger Service.

## MAIN LINE.

No. 5 No. 3  
Lv. Jackson..... 6:00 A. M. 3:35 P. M.  
Lv. Hattiesburg. 9:45 A. M. 7:13 P. M.  
Ar. Gulfport..... 12:30 P. M. 10:00 P. M.

No. 4 No. 6  
Lv. Gulfport..... 7:40 A. M. 4:25 P. M.  
Lv. Hattiesburg. 10:30 A. M. 7:45 P. M.  
Ar. Jackson..... 1:55 P. M. 11:00 P. M.

## COLUMBIA DIVISION (Via Silver Creek and Columbia)

No. 101 No. 102  
7:30 A. M. Lv. Mendenhall Ar. 9:25 p.m.  
1:40 P. M. Ar. Gulfport Lv. 2:45 P. M.  
No. 109 No. 110  
2:30 P. M. Lv. Jackson Ar. 10:15 A. M.  
6:20 P. M. Ar. Columbia Lv. 6:10 A. M.

Connections at Jackson, Hattiesburg and Gulfport with all lines

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## FOR SALE or RENT.

One new seven room house with garden, barn and etc., in the town of Clinton, Miss. For terms apply to J. S. Bailey, Georgetown, Miss.

## HOW A CHURCH WAS WELCOMED IN CUBA.

While there is yet much fanaticism, the more liberal press welcomes the coming of the Protestants and their success as the following extract from the Matanzas paper, El Moderado, will show. This gives a full account of the opening of the new church at Matanzas:

"Yesterday, Sunday, as we had already announced, the Baptists of this city inaugurated their magnificent building, erected on Independencia street, corner Zaragoza.

"The morning service, held at 9:30, was marked by great solemnity. A large congregation filled the whole capacity of the church, observing most commendable order, while the program of the meeting was being fulfilled. The singing was splendid and imposing, accompanied by six men of the military band and the organ of the church.

"A daughter of the pastor sang a beautiful solo of admirable melody and solemnity. After that the pastor delivered an eloquent sermon alluding to the occasion and exalting the greatness of God and Christianity. The attendance left the chapel greatly pleased with the service.

"The sermon, preached by Rev. Mr. Cova, was of the highest tones of spirituality on the subject of the great personality of Christ and his work on earth.

"The house, exquisitely and simply decorated, gave the note of immaculate whiteness on its walls, ceiling and glasses. A vast profusion of natural flowers and fine carpeting on the floor made a magnificent show by the abundant electric lights of the building.

"We cordially congratulate the Matanzas Baptist Church and our friend, Pastor Cova."

## EMPTY LIVES.

Think of the result of existence in the man or woman who has lived chiefly to gratify the physical appetites—think of its real emptiness, its real repulsiveness when old age comes and the senses are dulled and the roses have faded and the lamps at the banquet are smoking and expiring and desire fails, and all that remains is the fierce, insatiable, ugly craving for delights which have fled for evermore; think of the bitter, burning vacancy of such an end, and you must see that pleasure is not a good haven to seek in the voyage of life.—Henry Van Dyke.

## WHAT IS A BABY?

The prince of walls; an inhabitant of Lapland; the morning caller, noonday crawler, midnight brawler; the only precious possession that never excites envy; a key that opens the hearts of all classes, the rich and poor alike, in all countries; a stranger with unspeakable creak, who enters a house without a stitch to his back, and is received with open arms by every one.—Ex.

## BELLS.

West Alley Church and School Bells. Send for catalogue. W. G. & L. L. CO., Hillsboro, N. C.

## Many Women who are Splendid Cooks

dread having to prepare an elaborate dinner because they are not sufficiently strong to stand over an intensely hot coal range. This is especially true in summer. Every woman takes pride in the table she sets, but often it is done at tremendous cost to her own vitality through the weakening effect of cooking on a coal range in a hot kitchen.

It is no longer necessary to wear yourself out preparing a fine dinner. Even in the heat of summer you can cook a large dinner without being worn out.



## New Perfection WICK BLUE FLAME Oil Cook-stove

Gives no outside heat, no smell, no smoke. It will cook the biggest dinner without heating the kitchen or the cook. It is immediately lighted and immediately extinguished. It can be changed from a slow to a quick fire by turning a handle. There's no drudgery connected with it, no coal to carry, no wood to chop. You don't have to wait fifteen or twenty minutes till its fire gets going. Apply a light and it's ready. By simply turning the wick up or down you get a slow or an intense heat on the bottom of the pot, pan, kettle or oven, and nowhere else. It has a Cabinet Top with shelf for keeping plates and food hot, drop shelves for coffee, teapot or saucepan, and even a rack for towels. It saves time, worry, health and temper. It does all a woman needs and more than she expects. Made with 1, 2, and 3 burners; the 2 and 3-burner sizes can be had with or without Cabinet.

Every dealer everywhere; if not at yours, write for Descriptive Circular to the nearest agency of the

## Standard Oil Company (Incorporated)

## HUNTER'S RHEUMATIC REMEDY

A SAFE, SURE AND SPEEDY CURE FOR ALL FORMS OF RHEUMATISM

## THE PROOF

This is to certify that I, the undersigned, was laid up with rheumatism, in fact, was not able to do anything at all, and took one bottle of Hunter's Famous Rheumatic Remedy, and it took all of the swelling out of my legs and made me able to do my work again. (Signed)

Mrs. Emma Byrd, Jackson, Miss.

HUNTER'S RHEUMATIC REMEDY makes the old feel young and dispels all trace of Rheumatism immediately.

Send \$1.00 for trial bottle—we pay transportation charges.

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## DR. W. B. THOMASON

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## Specialist in Electro Therapeutics and X-Ray

Treats all forms of chronic, nerves and Skin Diseases, Rheumatism in all its forms, Neuralgia, Paralysis, Headache, Backache, Gout, all forms Indigestion, Constipation and Sleeplessness, Cancers and Ulcers of all kinds. Relieves Stricture without dilating or cutting. Removes Moles, Warts, and all small tumors.

Office, Fourth Floor Century Building, Jackson, Miss.

## KODAKS, \$1.00 AND UPWARDS.

Spring is here. Get your Kodak NOW. We save you money. Write for catalogue and prices.

We Develop Films Same Day Received.

Best work, low prices and quickest service. Write for catalogue and prices. Address

E. O. ZADEK JEWELRY CO., Mobile, Ala.

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Votan, the new Coffee from the South, stands out in bold relief through the Delightful, Lingering Taste

and Distinctive Characteristic Flavor

that is to be found only in this rare and perfect blend.

Votan is recognized as the world's choicest coffee. It is a special importation from Central America and Southern Mexico, the world's greatest coffee-growing regions, where dwell the ancient Maya Indians, who worshiped Votan as their God. Densities packed in 1 lb., 2 lb., and 5 lb. cans. Never sold in bulk.

## Coffee

The Votan Line

Votan, the superlatively aromatic, fragrant tea, is known for its

Distinctiveness and Palate-Delecting After-taste.

There's no other tea in all the world just like Votan, because in this famous brand alone, are blended several of the finest and most delicious teas that nature produces. They are specially selected for their own individual "goodness."

Particular tea drinkers should always take Votan, because in it only will they find their favorite flavor. Comes in quarter half and one pound cans. It's a genuine fancy.

There is an Exclusive Agent in your town.

The Votan Tea Coffee Co. Importers, Retailers and Packers, New Orleans, U. S. A.



## 10 DAYS FREE TRIAL

We ship approval without a cent down. If you are not satisfied, return the bicycle to us.

DO NOT BUY a bicycle until you receive our latest catalogue illustrating every kind of bicycle, and have learned our record of prices and marvelous service.

ONE CENT is all it will cost you to write a postal and everything will be sent you free post paid by return mail. You will get much valuable information. Do not wait, write it now. TIRES, Coaster.

Break rear wheel, handle, handlebars at half usual price. SEND \$1.00 CO. Dept. 3126, CHICAGO

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TAKING. THE PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.



## WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley.)

### Woman's Central Committee:

MRS. J. A. HACKETT, Meridian,..... President of Central Committee.  
MRS. W. R. WOODS, Meridian,..... Secretary of Central Committee.  
MRS. W. S. SMITH, Meridian,..... President of Sunbeam work.  
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.  
Officers of Annual Meeting:  
MRS. J. D. GRANBERRY, Hazlehurst,..... President.  
MRS. A. J. AVEN, Clinton,..... Vice-President.  
MRS. GEO. W. RILEY, Jackson,..... Recording Secretary.

"O Love, that will not let me go,  
I rest my weary soul in Thee;  
I owe Thee back the life I owe  
Thine in Thine ocean depths its flow  
May Richer, fuller be."

### MISSIONARY CALENDAR.

Sunday, July 24—Thanksgiving  
for the spirit of hope and courage  
shown by our workers in Cuba.—  
Ps. 108:13.

Monday, 25—Rev. J. P. Franqui,  
Trinidad, Cuba.—Eph. 6:19.

Tuesday, 26—That two American  
missionaries may be sent at once  
to Cuba.

Wednesday, 27—Rev. A. U. Cabre-  
ra, Cardenas, Cuba.—Rev. 3:12.

Thursday, 28—Rev. Eugenio Ca-  
lejo, Colon, Cuba.—Heb. 10:23.

Friday, 29—Rev. Domingo Ponce,  
Lajas, Cuba.—Job. 28:28.

Saturday, 30—That means may be  
furnished to enlarge the Baptist Col-  
lege at Havana. "God bases his re-  
wards on fidelity to opportunity."—  
G. Campbell Morgan.

Randita Ramabal, reported to be  
the most learned woman in India,  
has engaged the services of fifty  
workers in connection with her own  
printing establishment, for the pub-  
lication of a commentary on the  
Bible in her own dialect which is  
spoken by eighteen millions.

### CITY UNION, MERIDIAN.

On last Wednesday afternoon this  
editor had the delightful privilege  
of attending the meeting of the City  
Union of W. M. U. societies of Meri-  
dian.

These sessions are held quarterly,  
the various churches in turn acting  
as hosts.

The pretty building of the Forty-  
first Ave. Church was beautifully  
decorated with growing plants and  
cut flowers and though the weather  
was uncomfortably warm, a goodly  
number of the ladies of the various  
societies were present.

Mrs. Hackett presided with her  
usual dignity and efficiency.

After devotional exercises, the  
minutes of the preceding meeting  
were read. The reports of all the  
unions and Y. W. A.'s were called  
for and were most gratifying.

A new executive committee for the  
following quarter was appointed.

The feature of the meeting was an  
address from Mrs. McDuffie, lately  
from the Training School at Louis-  
ville. This school calls for an offer-  
ing of \$3,000 from the Baptist wom-  
en of the South per year. The girls  
pay \$12 per month board. This past

session there were five girls from  
Mississippi in the school. These are  
some of the advantages of training  
in this institution:

1. All take music. The ability to  
sing at sight and play hymns is the  
greatest value.

Elocution gives ease before an  
audience and pleasing address.

2. Personal workers' class under  
Mrs. McClure.

3. Seminary lectures. The amount  
of work done is hardly realized by  
those uninformed. The course of  
study is heavy and admits of no  
shirking or slurring.

4. Spiritual atmosphere. The sil-  
ent hour of the early morning, the  
various prayer-meetings and in-  
fluence of spiritually-minded leaders.

These points were ably presented  
by Mrs. McDuffie who represents in  
her own personality the work done  
in our Training School.

A collection was then taken. These  
offerings go to the support of the  
suburban church known as George-  
town. Poplar Springs society, which  
belongs to the City Union, invited  
the next session in October.

A social hour followed when de-  
licious cream and cake were served.

The benefit of these meetings has  
been felt along all lines of the work  
in Meridian and they are commended  
to other places where feasible.

We were accorded the privilege  
of a few words and took advantage  
of the opportunity to commend and  
recommend our paper.

### A Home Wanted.

A boy 18 years old, ambitious and  
industrious, desires a home where he  
can be taught, paying all expenses  
by working a part of his time. Ap-  
ply to Brown, Bros., Jackson, Miss.

Laurel W. M. U. has just given  
\$360 for a ward in the local hospital.  
Will not Mrs. Jarvis write us some-  
thing of the magnificent work being  
done in her association?

Mrs. J. G. Hassell, Eleventh St.  
and Nineteenth Ave., Meridian, urges  
that any young lady desiring to en-  
ter the Training School at Louisville  
this fall, write immediately for nec-  
essary information and direction.  
Sister, if some one in your church  
is considering this matter, please  
call her attention to the necessity  
for prompt action in this matter.

An all too-brief but delightful visit  
in the home of our corresponding  
secretary, Mrs. Woods, gave us a  
new insight into her tireless energy  
and unbounded zeal in the Lord's

work. More invitations than she can  
accept have come to her to visit  
associational meetings, but where  
she feels she can help, there she  
wants to go. She of course appre-  
ciates the offer to pay expenses.  
This is at it should be.

Mrs. McDuffie became city mission-  
ary at Laurel. Her preparation in  
the Training School eminently fits  
her for this work and we may ex-  
pect multiplied blessings to grow out  
of her labors there.

Mrs. McComb has been moved  
back to her home at Clinton and  
while on the road to recovery, her  
progress is not so speedy as we had  
hoped it would be. Pray for our  
Shut-in's.

That blessed mother in Israel, Sis-  
ter J. L. Johnson, and her husband,  
celebrated on the 12th inst. their  
golden anniversary. Loved ones and  
friends gathered to wish them many  
more years of united happiness.  
May God's richest blessings descend  
in golden showers upon them during  
their remaining years. (By the way  
did you know she had been reading  
Greek with her daughter during the  
past winter, for pastime?)

It is with sincere regret we note  
that Mrs. W. H. Matlack, the bril-  
liant editor of the W. M. U. page of  
the Baptist World, feels it necessary  
to give up this work. We shall miss  
her cheery contributions and take  
occasion to acknowledge our personal  
indebtedness to her in the matter of  
inspiration and example.

While in our secretary's office we  
had the privilege of hearing fine re-  
ports from our sisters of the General  
Association. If our memory fails not  
they now have fifteen societies and  
are doing noble work. A personal  
message from them would be greatly  
appreciated.

Mrs. Sykes of Columbus, assisted  
by Miss Helen Ellis, has just organ-  
ized a missionary society among the  
colored women of that place. This is  
a work right at our doors which no  
one can so well do as our Southern  
women. Do you feel the call? Will  
you respond?

### PRAYING MARY.

A number of ministers were as-  
sembled for the discussion of dif-  
ficult questions. Among others it was  
asked how the command to "pray  
without ceasing" could be complied  
with. Various suppositions were  
started and at length one of the  
number was appointed to write an  
essay upon it, to be read at the next  
monthly meeting; which, being over-  
heard by a plain, sensible servant  
girl, she exclaimed:

"What! a whole month wanted to  
explain the meaning of that text! It  
is one of the easiest and best texts  
in the Bible."

"Well, well," said an old minis-  
ter, "Mary, what can you say about  
it? Let us know how you under-  
stand it; can you pray all the time?"

"Oh, yes, sir."

"What, when you have so many  
things to do?"

"Why, sir, the more I have to do  
the more I can pray."

"Indeed! Well, Mary, to let us  
know how it is; for most people  
think otherwise."

"Well, sir," said the girl, "when  
I first open my eyes in the morning  
I pray: Lord open the eyes of my  
understanding; and while I am dress-  
ing I pray that I may be clothed with  
the robe of righteousness; and when  
I have washed me, I ask for a wash-  
ing of regeneration; and as I begin  
work, I pray that I may have  
strength equal to my day; when I  
begin to kindle up the fire, I pray  
that God's work may revive in my  
soul. And as I sweep out the house,  
I pray that my heart may be cleansed  
of all impurities; and while prepar-  
ing and partaking of breakfast, I  
desire to be fed from the hidden  
manna and the sincere milk of the  
Word; and as I am busy with the  
little children, I look up to God as  
my Father, and pray for the spirit  
of adoption, that I may be his child,  
and so on all day; everything I do  
furnishes me with a thought for  
prayer."

"Enough, enough," cried the old  
divine; "these things are revealed  
to babes, and often hid from the  
wise and prudent; go on, Mary,"  
said he, "pray without ceasing, and  
for us, my brethren, let us bless  
the Lord for this exposition, and  
remember that 'the meek will be  
guide in judgment.'"—Selected.

### WHAT IS A BABY?

The prince of wails; an inhabitant  
of Lapland; the morning caller,  
noonday crawler, midnight brawler;  
the only precious possession that  
never excites envy; a key that opens  
the hearts of all classes, the rich and  
poor alike, in all countries; a stran-  
ger with unspeakable creek, who en-  
ters a house without a stitch to his  
back, and is received with open arms  
by every one.—Ex.

Pauline, who had been attending  
school for almost two weeks, was  
telling of the misbehavior of some  
of her little classmates. At her  
mother's question as to whether it  
had ever been necessary for the  
teacher to speak to her, Pauline an-  
swered quickly, "Oh, no, mamma.  
"She had to speak to all the class  
but me this afternoon." "Why, what  
did she say?" "Oh, she said, 'Now,  
children, we'll all wait until Pauline  
is in order.'"—Exchange.

### A Home Wanted.

A boy 18 years old, ambitious and  
industrious, desires a home where he  
can be taught, paying all expenses  
by working a part of his time. Ap-  
ply to Brown, Bros., Jackson, Miss.

**BATH TUB**  
Weight 14 lbs. Cost little.  
Some used for 5 years, still  
good. Write for special offer  
N. Y. BATH MFG. CO.  
(Established 1900)  
141 Chambers St., N. Y. City

### A REAL BLESSING

What a blessing is perfect health!  
What enjoyment there is in feeling  
well! Life is all pleasure, and work  
is but play. But if one is contin-  
ually ailing, life seems scarcely  
worth living.

Thousands of women suffer, con-  
tinually or periodically, from the ills  
or weakness peculiar to their sex.  
Pain kills pleasure, hinders the per-  
formance of their daily duties and  
makes them most wretched.

Countless women, suffering such  
ills, have found relief or cure in that  
old, reliable medicine, especially pre-  
pared for women—Wine of Cardui.  
Thousands of these grateful ladies  
write to tell what Cardui has done  
for them.

We recently had this letter from  
Mrs. Annie Vaughan, of Raleigh,  
N. C.: "I cannot find words to ex-  
press my deep gratitude for what  
your wonderful medicine, Cardui, did  
for me, for I sincerely believe it  
saved my life. I was sick and worn  
out, almost unto death. My sister  
finally persuaded me to take Cardui.  
Before I had taken 5 bottles I was  
well and strong."

Cardui is a pure, vegetable reme-  
dy, which acts gently and naturally  
on the womanly system. If you are  
nervous, weak or sick, try Cardui.  
Get it at once. 'Twill help you.

At all druggists in \$1.00 bottles.

### GO EAST

VIA

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Washington, Baltimore, Philadel-  
phia and New York, no change.  
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Phone 303, Jackson, Miss.

### THE DOGS UNDER THE TABLE.

The Syrophenician woman took no  
offense at being compared to a house  
dog. She could hardly have thought  
of the little dogs that the Gentiles  
admitted to their houses as offen-  
sive creatures. She may even have  
thought of herself before as being  
like one of those household pets—  
content to eat the fragments while  
the children divided the loaf. She  
was one of those half-converted  
Gentiles, proselytes of the porch,  
that gathered up the crumbs of  
Judaism. She was only coming for  
a larger fragment of the broken loaf  
than she usually received. She asked  
only for such a favor as she  
would have given to a household  
pet. She had gathered many crumbs  
from the Jewish table. She knew  
something about David and David's  
promised Son. But she needed  
something more than Sunday School  
stories. Evil had come upon her,  
and it meant ruin if she could not  
obtain help. Her distress compell-  
ed her to ask for a full share of the  
children's loaf, and it opened her  
eyes to see the infinite bounty that  
would call so great a gift a little  
thing—merely a crumb from the  
heavenly table.

At the Lord's feast there are  
many who prefer the crumbs. They  
eat mincingly. They believe but lit-  
tle, because they do not test the lit-  
tle they do believe. They practice  
but little, because they do not quite  
believe in what they do practice.  
They look upon the whole gospel  
feast as something to be seen, per-  
haps, but hardly to be tasted.

When we learn to tell our Chris-  
tian experience as it is, we usually  
confess that our distresses have  
been our chief means of grace.  
There was the conversion to which  
we were brought by the fear of  
eternal ruin, and this and that addi-  
tion of grace which we were impel-  
led to seek by the ruin of our earthly  
prospects. The grave-stones of our  
dead hopes are the milestones of  
our heavenward progress.—Ex.

To Drive Out Malaria  
And Build Up the System.  
Take the Old Standard GROVE'S  
TASTELESS CHILL TONIC. You  
know what you are taking. The  
formula is plainly printed on every  
bottle, showing it is simply Quinine  
and iron in a tasteless form, and  
the most effective form. For grown  
people and children 50c.

### Making a Path.

As my guide climbed the moun-  
tain he carried a hatchet and cut  
gashes in the trees here and there  
along the way. That is called "blaz-  
ing" and it marks out the path for  
the next time. There are few wil-  
derness now that are not traversed  
by many blazed paths. Moreover,  
every step I took in following my  
guide I was wearing away the moss  
and underbrush and packing the  
ground, and helping, though ever  
so little, to make a distinct path for  
those that would come after me.

And that is what every follower  
of our heavenly Guide is doing in  
this world—helping to make a path  
that will make the next Christian's

"The late Edward Everett Hale:  
"If anybody will take charge of all  
Boston's poverty and crime which re-  
sults from drunkenness, the South  
Congregational Church, of which I  
have the honor to be the minister,  
will alone take charge of all the rest  
of the poverty which needs relief in  
the city of Boston."

"Abraham Lincoln: 'The liquor  
traffic is a cancer in society, eating  
out the vitals and threatening de-

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tecture, (6) Chemistry and Metallurgy, (7) Pharmacy. Forty-one pro-  
fessors and instructors. New machines and equipments in all labora-  
ries. Students hold leading technical positions in Birmingham District  
and throughout the South. First course of Architecture established in  
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ics and Astronomy; Political Economy; and Psychology. Thirty-seven  
professors and instructors. (9) AGRICULTURE, HORTICULTURE, and  
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Medicine, D. V. M.

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neering Hall in course of construction; [2] New Library Building; [4]  
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safer.

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information in advance as to the ed-  
ucational requirements for entrance  
to a medical college may obtain same  
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trar, 632 Second Avenue, South,  
Nashville, Tenn.

### WHAT PEOPLE HAVE SAID ABOUT WHISKY.

The editor of McClure's publishes  
the opinions of many noted men on  
the subject of whisky. A few of  
these follow:

"Joseph Chamberlain, the great  
English statesman, says of whisky:  
'If there is in the whole of this busi-  
ness any single encouraging feature,  
it is bound to be found in the gather-  
ing impatience of the people at  
the burden which they are about to  
bear, and their growing indignation  
and sense of shame and disgrace  
which this imposes upon them. The  
fiery serpent of drink is destroying  
our people, and now they are waiting  
with longing eyes for the uplifting  
of the remedy.'

"Sir Andrew Clark, the great Lon-  
don physician: 'I am speaking sol-  
emnly and carefully in the presence  
of truth; and I tell you that I am  
considerably within the mark when I  
say to you that, going the round  
of my hospital wards today, seven  
out of every ten owed their ill health  
to alcohol.'

"The late Edward Everett Hale:  
'If anybody will take charge of all  
Boston's poverty and crime which re-  
sults from drunkenness, the South  
Congregational Church, of which I  
have the honor to be the minister,  
will alone take charge of all the rest  
of the poverty which needs relief in  
the city of Boston.'

"Abraham Lincoln: 'The liquor  
traffic is a cancer in society, eating  
out the vitals and threatening de-

struction; and all attempts to regu-  
late it will not only prove abortive,  
but will aggravate the evil. There  
must be no more attempts to regu-  
late the candy. It must be erad-  
icated; not a root must be left be-  
hind. For until this is done all  
classes must continue in danger of  
becoming victims of strong drink.'

"Bishop Phillips Brooks: 'If we  
should sweep intemperance out of  
our country, there would be hardly  
poverty enough left to give healthy  
exercise to our charitable impulses.'  
"Gov. J. W. Folk, of Missouri: 'It  
is a business the natural tendency  
of which is toward lawlessness.'

### "WANTED."

"Wanted! Young feet to follow  
Where Jesus leads the way,  
Into the fields where the harvest  
Is ripening day by day;  
Now while the breath of morning  
Scents all the morning air,  
Now, in the fresh, sweet dawning,  
O follow Jesus there.

"Wanted! Young hands to labor;  
The fields are broad and wide,  
The harvest waits the reaper  
Around on every side  
None are too poor or lowly,  
None are too weak or small,  
For in His service holy  
The master needs them all.

"Come! for the Saviour calls you!  
Come! for the work is great!  
Come! for the hours are hasting!  
Come! ere it be too late!  
Come, and be burden-bearers  
With Him, your glorious Lord.  
Come, and be happy sharers  
In His most blest reward."

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### STOP IT.

and prepare now that which is inevitable—old age. Build a home that you can call your own, according to your own ideas of a home, where you and yours can live peacefully and contentedly, without that eternal "rent day" staring you in the face. You can do this.

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## "DARE TO BE A DANIEL."

"You're afraid, Dan Miller, you're just afraid to do it," taunted Jim Wilson. Dan pressed his lips together to keep the angry words from coming out.

"I'll dare you to smoke a cigarette, Dan Miller," continued his tormenter. Dan's face grew white. Some of the boys laughed, and Ned Tenney sang out provokingly: "Dare to be a Daniel, dare to smoke a cig."

Dan's black eyes snapped. He was very proud of his name and greatly admired the old Hebrew hero who had borne it thousands of years ago. Before he could speak the words plainly, Dan's mother had taught him the old gospel song, "Dare to be a Daniel," and now, reminded of its words, he turned fiercely upon the boys.

"Keep your dare to yourself, Jim Wilson. My father says no manly boy ever dares anybody. Anyway, I wouldn't touch one of your old cigarettes. I want to be of some account when I grow up, and everybody with sense knows that boys who smoke cigarettes make little 'two by four' fellows, with no strength of body or of brains either. I've got a dare of my own that's a lot bigger than yours, Jim Wilson: and I will just 'dare to be a Daniel' and 'dare to stand alone,' so there." Dan walked away, trying to make believe he didn't care and didn't hear Jim's jeering words: "Good little Danny. Go home with his little dare."

But that wasn't the hardest part of it. For the next week Dan found himself left quite alone by the boys with whom he had been accustomed to play and he didn't like it. But there was one way he could have a good time by himself, and that was to take his fishing rod and line out to the end of Burton's pier, for Dan was a born fisherman, having lived all his life by the side of Lobster Bay.

He sat on the pier fishing; one afternoon a week later, thinking to himself: "I guess Daniel, the First, must have had a pretty lonesome time of it. I suppose it isn't right, but seems to me a real live boy is more fun for company than just 'a purpose true,' like the song says." A minute later he heard a boy's voice on the beach below say sharply:

"Now, you youngsters stay right here and play, and don't you go any nearer the water. Hear me? If you do, you know what'll happen. I've got to go over with the boys to 'tend to some business.'"

Leaning over the edge of the pier, Dan could see Jim Wilson's two little brothers playing on the sands, and Jim himself, followed by a crowd of boys, hurrying down the beach.

Hours later, as Dan was on his way home with a fine string of fish for supper, he was stopped by Jim Wilson's mother.

"Have you seen my Jim, Dan?" she asked anxiously. "I left the babies with him, and here it is almost dark and I can't find either the babies or Jim."

## ICE CREAM

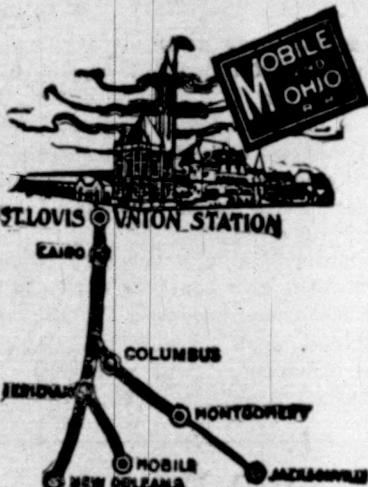
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than meat. Its actual cost is about one cent a dish. And it is good, substantial food, too. Dissolve Jell-O Ice Cream Powder in milk and freeze. That is all there is to do. Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

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On July the 5th the death angel visited the home of Bro. and Sister J. R. McKinnon, of Pachuta, Miss., and took from them their only child, a bright, sweet little baby girl, Mary Dorris, aged one year and five days.

This winsome baby held the heart strings of many in her tiny hands and leaves vacant a place that cannot be filled.

"She hovered for a little space over a world of freshness and of blossoms; and fell asleep in innocence, before yet the morning dew was exhaled."

May God comfort the bereaved parents and loved ones in this, their hour of sorrow, is the prayer of

A Friend.

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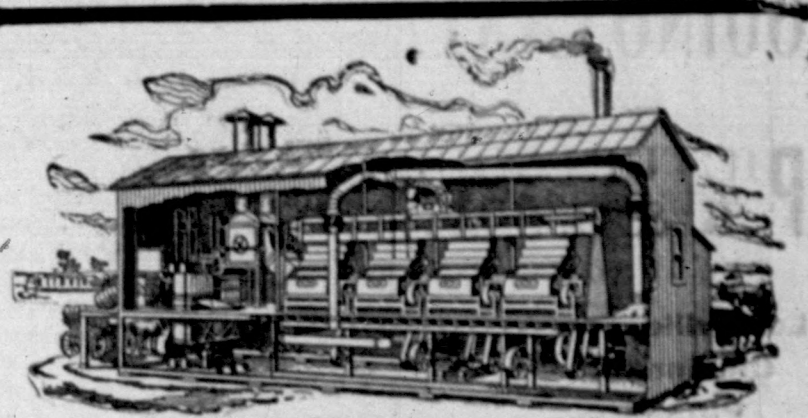
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The Course can be taken either by a class with a leader, or by an individual at home.

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C. E. CROSSLAND, Field Secretary  
Teacher-Training Department,

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NASHVILLE, TENN.

Mrs. Jane Travis Walker.

The subject of this brief memorial was born on the 24 of September, 1841. Her parents were natives of Georgia but came to this country during its early settlement. They first settled in what was then Perry, but now Forrest county, where they lived for several years. They afterwards moved to Jasper county where Sister Walker grew to womanhood and where she spent all the remaining years of her useful life. She joined the Baptist church July 20, 1858, and was baptized two days later. In the September following, on the 15th day of the month, she was united in marriage with Mr. M. Walker, formerly of Newton county, Miss. She died at her home at Heidelberg, Miss., on the 17th of June, just past, having nearly reached the limit of three score and ten years.

It is impossible, in a brief sketch like this, to do justice to a character like hers. I can only mention, in a very brief way, a few things that ought to be said.

As a daughter, her devotion to her aged mother was the most beautiful of almost anything of the kind I have ever seen. Having had the care of her mother for years after she was almost an invalid, this constant care was a severe test of filial affection, but her tenderness for her seemed to increase as the poor old, wornout, aged one got nearer to the grave. She did for her all that mortal hands could do, and at last, with a broken heart, wept because she could do no more.

As a wife, she gave to her husband her confidence, her sympathy and her loyal support in all his business enterprises, and in every possible way strove to make his life useful and happy. Her faithful and industrious life was spared to brighten and bless his pathway on earth for more than fifty years. How painful and how sad the separation, God alone can ever know, and may his loving presence be his comfort in this dark hour.

As a Christian, her religion was of the practical kind. She was not demonstrative but she was constant and faithful to the end. I was her pastor for eight years during the very prime of her Christian life. During all that time she never missed a service when it was possible for her to be there. It was not only pleasant to visit her home. It was a delight to go there. How precious are the cherished memories of the happy hours I have spent in that home. Peaceful, happy home it was. But she has found a better one. She has done what she could. At rest forever.

L. E. Hall.

Goude.

Sister Goude was born near Edwards Oct. 10, 1842, died at Isola July 8, 1910. She became a Christian early in life and was a member of the church over fifty years. No truer Christian could be found.

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**CLINTON, MISS.**

Her husband went to glory 25 years ago. She was the mother of five children, two of whom survive.

It can truly be said of her she was a good Christian, mother and neighbor.

May God bless and comfort her loved ones.

W. E. Farr.

## The Making of a Man.

The making of our future men, men in whose hands lay the continued progress and success of this great Nation, is a task of vast importance and although surrounded with its many difficulties, and regardless of the grave responsibilities attending this great work, this has been the life aim and study of Prof. M. A. Beeson, B. S., President of the Meridian Male College, of Meridian, Miss.

In this great institution the boys receive a thorough training of mind, body and soul.

They have every comfort and convenience, with a plenty of wholesome, beneficial recreation such as boating, fishing, gymnasium, etc. Here, the young man has great advantages, and the location is exceptionally healthful. It is impossible to realize the superiority of the Meridian Male College until one has looked through their

M. A. BEESON, B. S. handsome catalogs. President Meridian and parents contemplating a college schooling for their boys, should write Prof. Beeson before determining a place to send them. It is regarded by thousands as the safest, sanest, best college for boys and men in the land. The Meridian Woman's College is only a quarter of a mile away. Brothers and sisters can be near each other in safe colleges. Address Prof. M. A. Beeson, President, Dept. M., Meridian, Miss., for catalogs

Thompson.

On Friday, June 3, 1910, Bro. Gadsden Thompson departed this life. He had been a member of the Baptist church for a number of years, being baptized at Cana Church and at his death was a member of Baxterville Church. He had lived a consistent Christian life, serving as a deacon and also an earnest Sunday School worker. His remains were brought back to his old home church, Cana, and funeral services conducted by the writer. He leaves a wife, one sister, three brothers, and a host

of friends to mourn their loss. May God bless and comfort the bereaved.

J. L. Watts, Jr.

## Effects of the Spoken Word.

Many persons once addicted to the use of opiates and liquors are today cured and leading useful lives, because some friend directed them to Dr. B. M. Woolley and his son Dr. Va-ser Woolley. Their book on these habits and their cure will be sent free to any one interested who will write them to No. 23, J. Victor Sanitarium, Atlanta, Ga. "I desire to express my gratitude for your wonderful cure. I commenced your treatment September, 1907, and in July, 1908, took the last dose and I had taken opium 35 years." Mrs. Sarah Parkerson R. F. D. No. 2, Box 17, Bainbridge, Ga. "I quit your treatment (about ten years ago) because I was cured. I have no appetite for whiskey." C. H. Beall, Uniontown, Pa. "Several years ago (about eight) I took your treatment and was cured of the morphine habit, and have never had any desire for it since. I tried other treatments and failed." T. S. Ferguson, R. F. D. No. 2, Edgemoor, S. C.

Thompson-Fisher.

On Wednesday morning, June 29, in the Reganton Baptist Church, Miss Susie Mai Fisher and Mr. Willie Thompson were united in marriage by the writer.

Miss Fisher is one of Reganton's most beautiful and accomplished young women while the groom is a rising young man of Brookhaven. God bless the union.

W. E. Farr.

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